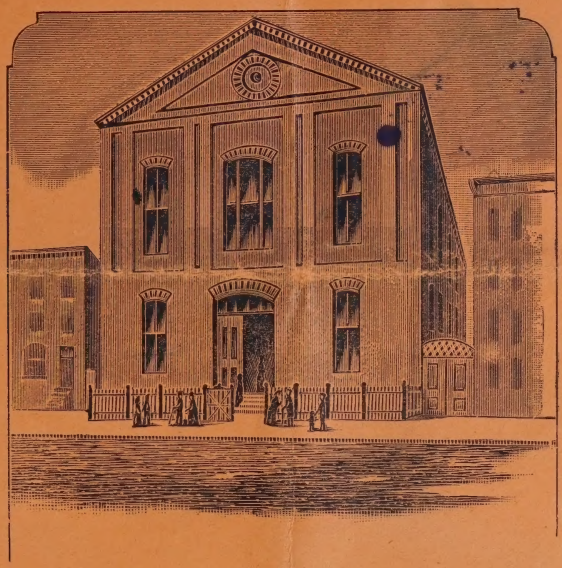
July Patriotism.

—THE—

Pastor's Indicator.

Vol. 1. BALTIMORE, JULY, 1893. No. 4.



CHRIST ENGLISH LUTHERAN CHURCH, HILL STREET, NEAR CHARLES, BALTIMORE.

REV. L. M. ZIMMERMAN, A. M., PASTOR. RESIDENCE, 521 HANOVER ST.

Church Calendar,

FOR SUMMER.

PREACHING, 11 A. M.

SUNDAY SCHOOL, 9:30 A. M.

Y. P. S. C. E., 7:00 P. M.

Official Meetings.

Church Council Meeting, First Wednesday of each Month, at 8 P. M.

Sunday School Teachers' Meeting, Second Wednesday of each Month, at 8 P. M.

Y. P. S. C. E., Business Meeting, Third Wednesday of each Month, at 8 P. M.

C. C. BARTGIS & BRO., PRINTERS, BALTIMORE, MD.

GREETING.

The June number of THE PASTOR'S INDICATOR came to you fragrant with flowers.

It had flowers for everybody; flowers from the cradle to the grave.

The present number of the Indicator comes full of *Patriotism*, for the month of July is the month in which the Liberty Bell rang out the note of freedom to the nation.

The fourth of July, 1776, is a day that well deserves commemoration; the echoes of the bell, as it sounded amid the listening ears of thousands along the streets of Philadelphia, on that memorable day, are still sounding in the minds and hearts of the American people, as we celebrate our freedom from a foreign yoke.

Well may we therefore sing:—"Sweet land of liberty; Land of the noble free."

The Meaning of July 4th.

Although as a Nation we have not grown very old, yet many seem to have forgotten in a measure the meaning of the day.

Boys send off fire-crackers and rockets, and men often imitate them, and yet many, yea very many never once stop to consider the real meaning of the day we celebrate.

The fourth of July should at once remind every one of the anniversary of the Declaration of American Independence, 'the land of the free, and the home of the brave.'

We do well therefore to recall the courage and patriotism of our fore-fathers in being willing to risk their fortunes and their lives in founding such a government, 'a government *for* the people, a government *of* the people and a government *by* the people.'

The Fourth Burlesqued.

The thoughtful mind is now more or less absorbed by the timely subject of liberty and patriotism: To such the day has a sacred meaning.

But familiarity with even the most sacred things, often breeds contempt, and so there is a large class of persons, who, either because of familiarity or from want of consideration, burlesque the fourth of July.

The half sneering tone in which many recall this anniversary is unworthy an American Citizen. Instead of being celebrated with pure and patriotic fervor, the day is often spent amid revelries and debaucheries.

Thank God for our Liberty.

It is but just and right to give honors to the men who helped to bring about American Liberty and Freedom, but let us not forget to *thank God for our liberty*.

After all, liberty is a child not of the world, but of christianity.

The more closely the student of history looks into the source of our national greatness, the more must he be convinced of the fact that back of all is the hand of God directing the forces. Christianity, more than anything else, has been the formative factor in our national life, for God is the Nation's Guardian. After visiting our country, Mathew Arnold said: "America holds the future of the world," and the apostle says: "Stand fast therefore, in the liberty wherewith Christ hath made us free."

How Keep the Fourth.

There is not enough made of the Fourth. The past *blessings* demand of every true American Citizen the appreciation and *preservation* of the same. God

has given us Liberty as a choice and rare gift.

It is one of the ten talent gifts *from the Lord*, and we are enjoined "to occupy till He come."

As American Citizens therefore we need to do some thoughtful planning and thoughtful praying, and thoughtful giving, to *keep* our land "a land of the free, and the home of the brave."

There are perils that threaten our nation, and we need to guard our gates, and put skilled watchmen upon the walls, lest the enemy come upon us while we are asleep. "Watch and pray."

New Members.

On the 11th of June, Mr. John Hoelzer, was received into membership of our church by the rite of confirmation.

Please Remember.

The Sunday School of our church has arranged for their Excursion to Bay Ridge, on Thursday, July 20th.

As the Sunday School is part of the church, it is hoped that the church will be interested in this Excursion, and that as many of the members of the church as can, will go and take their children.

Those that have children should by all means give them the pleasure of this *treat*.

N. B.—It will be a *double treat* to the Sunday School children; first, a treat to go down the Bay, and second, a treat to *Ice Cream* after they get there.

Sermon Topics.

JULY 9TH.

11 A. M. - "Secret of Abiding Happiness."

JULY 16TH.

11 A. M. - - "Spiritually Paralyzed."

JULY 23RD.

11 A. M. - - - "His Chains Fell Off."

JULY 30TH.

11 A. M. - "The Oldest Man that ever Lived."

Pastor Granted a Vacation.

According to the usual custom of Christ Church, the Pastor has been kindly granted a vacation of four weeks for the month of August. This is along the religion that Christ Himself taught, for even He felt the need of rest, as do all active ministers who are engaged in the active work of the ministry.

For this reason Christ said to his apostles, "come ye apart awhile into the desert and rest yourselves."

Christ Church therefore is very kindly and considerately carrying out the doctrine of the Lord in granting to their Pastor a vacation.

Many thanks.

Pulpit Supplies During Vacation.

AUGUST 6TH.

11 A. M., - Rev. W. M. Frysinger.

AUGUST 13TH.

11 A. M., - Rev. J. S. Whittington.

AUGUST 20TH.

11 A. M., - Rev. W. M. Frysinger.

AUGUST 27TH.

11 A. M., - Rev. J. S. Whittington.

Lutheran Reunion.

A Lutheran Reunion of the Churches of Washington, Baltimore and neighboring towns, will be held at Bay Ridge on Wednesday, July 26th. Revs. Dr. Day, of Africa and Wolf, of India, together with others, will be the speakers for the day. A chorus of fifty voices from Baltimore and a similar chorus from Washington will add to the enjoyments of the day. The Fifth Regiment Band, and Cornetist from Marine Band will also be highly enjoyed. Be sure to go.

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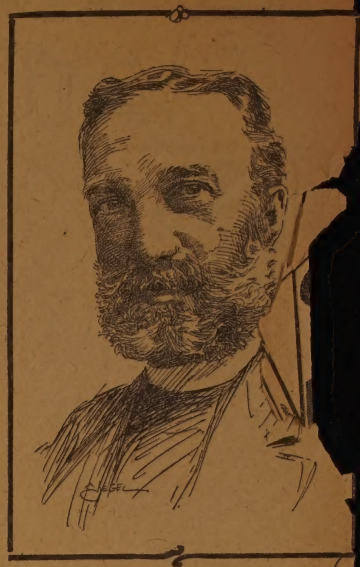
HE HOLDS THE RECORD FOR MARRYING

Rev. Dr. Zimmerman Has United Nearly 1,500 Couples In Wedlock, And They Are All Happy Ones.

WHO is the marrying minister of Baltimore most entitled to the championship?

Outside of a few jealous persons and some who do not know, all the populace will answer loudly by declaring the champion to be Rev. Dr. L. M. Zimmerman, pastor of Christ English Lutheran Church, friend of the lowly, confidante of the oppressed, adviser of the high in life. He is known intimately from Sparrows Point to Towson, from Orangeville to Catonsville.



So far Dr. Zimmerman's record of marriages is 1,422. This is the number of happy couples he has made happier in the 24 years that he has been laboring in the vineyard. Some ministers there are who may possibly have united more than that, but Dr. Zimmerman claims the record on the ground that in all his time he has never, to his knowledge, married a runaway couple. Furthermore, he avers, the percentage of marriages that he has performed and which have turned out unhappily is so small that it is hardly worth consideration.

In Dr. Zimmerman's congregation it is considered rank treason to be married by any other minister. A prospective bridegroom or a blushing wife-to-be would just as soon think of wiping dishes with the American flag or setting fire to an orphan asylum or kicking a cripple's crutch from under him. They think that no marriage is complete without Dr. Zimmerman's clinching ceremony.

But it is not alone the congregation of Christ Church that has Dr. Zimmerman do its marrying. He has couples come from long distances—couples that have heard of him and yearn to have him say the words that unite. They usually know somebody that goes to Dr. Zimmerman's church, and somebody that the Doctor knows usually comes along to assure him that everything is all right.

Dr. Zimmerman is a busy man, but he is never too rushed to marry a couple. Sometimes he has a run of church weddings, with music and flowers and plenty of fuss. Others he performs at the homes of the brides and hundreds he marries in his study at 421 Hanover street. It makes no difference where the people are to be married. Dr. Zimmerman does it.

Sometimes the Doctor has to go to another part of town to see a sick man. When he returns he often finds two or three couple waiting in his study for him to return and marry them, but his equanimity is never disturbed. He might have a whole bookful of appointments, but he would rather do without his dinner than have an expectant pair postpone their wedding.

Getting married under such conditions is sometimes like waiting in the line on Saturday night in a crowded barber shop, but that makes no difference to the couples. They would wait three hours just to have Dr. Zimmerman officiate, and when he gets through with one pair the others who are "next" line up eagerly. Then they depart married and happy and the Doctor turns to the next, and so on.

Dr. Zimmerman has established some speed records for marriages. One time he officiated at eight weddings in the remarkably short time of 1 hour and 17 minutes, but it took some pretty active legwork to do it. And after it was all over and 16 persons had the idea that they were the only inhabitants of the earth the Doctor was as smiling and serene as ever and willing to marry another eight.

On that occasion Dr. Zimmerman started by marrying a couple in his study. They had come on time, were married on time and got away on time with the pastor's blessing and the marriage certificate all neatly signed and witnessed. Into a waiting carriage the Doctor jumped and hurried a few blocks to another wedding.

The ceremony performed there, the Doctor bade the happy bride and groom a cheery farewell, leaped into his chariot and was away to another wedding. So it went until the next to the last. Up to that time it had not been difficult because all the weddings were in South Baltimore, within a half a dozen blocks of each other.

The eighth, however, was in another part of the city and it took some time to get from South Baltimore to it. Therefore the Doctor abandoned his carriage and took a street car. He arrived at the last house in good time and with the same kindly snap and beaming manner he brought the last two young hearts together.

With all the marrying he does, the natural question is: What does he do with the fees that he naturally gets. Does he own an automobile? Does he support a racing stable? Does he invest it in gilt-edge mining stock? Does he own a yacht? Does he spend it in rare editions of valuable works of art?

Dr. Zimmerman does not run an automobile, for he is a good walker and he thinks the street car service is efficient. He does not care for race horses, even in the moving pictures. He stays away from the stock market. His yachting is confined to excursion boats. No rare books or precious paintings adorn his study.

But in the cold winter months the poverty-stricken mother in the byway kept her children warm with the coat that Dr. Zimmerman bought. The family whose breadwinner was down with illness was kept from starvation by the money that Dr. [illegible] saw them. [illegible] children were able to go to school because he provided the shoes for them. That's what Dr. Zimmerman does with each honorarium he receives.

That the number of marriages is not out of proportion to the rest of his pastoral work is a claim put forth by Dr. Zimmerman. While his record book shows 1,422 weddings, it also shows that in his time he has officiated at 1,200 funerals. Popular as he is when it comes to marrying folks, he is just as eagerly sought to bury them when they die.

As an adviser Dr. Zimmerman has no peer in this city. People in every walk of life seek his advice and the comfort that can be gained by confiding in him. His activity in this way is not confined to his own congregation, for he is called upon by people in every section of the city.

Once there was an old sinner who was struggling against his last illness. He steadily refused to have anything to do with ministers, for he thought he could manage his own spiritual comfort himself. Dr. Zimmerman heard about him and decided to call on him. The sick man received him with ill grace and the Doctor saw that he had a hard proposition to deal with when he started to make a Christian out of the patient.

The minister knew, however, that the sick man was a great lover of horses. He knew that the man in the bed was a racing authority and that he had followed the horses for many years. So the Doctor attacked from that line.

First of all, he mentioned the fact that he had seen a beautiful horse just as he had entered the house. He described that animal's various points so thoroughly and attractively that the sick man could not resist getting interested. He and the Doctor had a warm discussion over horses, and the dying man's liking for the Doctor increased.

Then, quite craftily, Dr. Zimmerman spoke of the horses physicians used. Gently he led from horses to physicians, and then to hospitals and then to dying people and, finally, back home. By the time he got through with his little verbal journey the listener begun to reflect that he was about to drop off soon and it was time to look to his soul. Before Dr. Zimmerman left he and the sick man had prayed together, and when the man died he died in peace.

Giving advice to men who drink is easy enough, but it is not always effective. Dr. Zimmerman has a system that he claims is infallible if it is followed, and he declares it easy to follow. Among the hundreds who come to his study to seek advice from him is a goodly proportion of drunkards who ask the Doctor how they can stop their foolish ways.

First of all, the Doctor asks the rum hawk if he really wants to quit. If the man fervidly declares that he wants to put it all away from him, the Doctor

Coming Out Of Church

PRESTON IS NOT MAYOR

JOHN J. HOFFMAN — EX-MAYOR OF SOUTH BALTIMORE
FRANK KANNE, MAYOR OF CHINATOWN
COL. V. J SHIMEK BURGOMEISTER OF BROADWAY
A FURST EAST MORE
WM. A. EISENBRANDT

City Councilman William A. Eisen-
Shimek is looked upon by many
timoreans as the logical candi-
as already gained public office
nows something about it. He runs
an factory on North Broadway,
he makes the kind of engines that
out popular airs for merry-go-rounds
treet work. In connection with his
maintains a place of refresh-
he can try his tunes on the
at not only without cost to him-
t at a small modicum of profit.
Colonel is the most prominent Bo-
n in town, although John J. Rokos
chose second. Ever since there was
such a thing as a Bohemian colony the Colonel has been looked upon as its head and front, and a few years ago his title was extended so that he was regarded as the chief magistrate of all Broadway. Seeing Broadway is not complete without a glimpse of Colonel Shimek.

Now it is proposed to give Colonel Shimek sway over all the section known as East and Northeast Baltimore. His friends are strong for him and there is a possibility that he will be proclaimed the boss. Meantime the Colonel stays modestly at home, circulating between his organ shop and his other place of business, letting his henchmen conduct the campaign.

Mr. Koebrick is somewhat of a dark horse, though he is one of East Baltimore's active and prominent citizens. His business is that of making coffins, but let it not be considered for one moment that he is a dead one. He is far from that, for in the improvement association of which he is an officer he takes an active and energetic part. He is all for East Baltimore and his popularity has been slowly increasing from the time that he left his swaddling clothes behind.

Mr. Becker is another prominent East Baltimorean. Whenever the improvement association wants to take a trip some place it is Mr. Becker who arranges it, and as an arranger of outings and out-of-town pilgrimages he is peerless. He believes in seeing East Baltimore first, but after that is seen he thinks it is a fine thing to go to some other city and make comparisons. When not talking about the beauty and glory of his home section he conducts a printing establishment.

The former City Councilman, Mr. Eisenbrandt, might make a good Mayor for East Baltimore because of his ways. He is in the music business and has the musical temperament, being able to tell with perfect ease the difference between a B flat cornet and a bass piccolo. He also has a wavy brown beard and blue eyes and his ability to make friends is wonderful. When in the City Council the things he accomplished for East Baltimore were such that he earned the gratitude of many citizens. He was at one time president of the East End Association.

Of course, it may be a year or more before there is a settlement of the mayoralty dispute east of the falls. The fight has been going on about two years, but, unlike the straight-out sort of political campaign, there is absolutely no bitterness. It is just friendly rivalry and nobody can get his feelings hurt.

THE POTENTATE OF MA'SH MARKET.

Come we now to the most typical of typical mayors—Frederick Sendelbach, his Honor the Mayor of Marsh Market Space. Notice particularly that it is Marsh Market Space and not Centre Market Space, for Frederick has a fond regard for the old name and under no circumstances allows himself to forget that the market once bore that designation.

These sectional mayors hold their office for life, as has been said, but Mayor Sendelbach does not see it that way. He gives himself a term of two years and at the expiration of each one he goes around pushing a campaign of his own. He takes no chances of letting people forget him and his untiring efforts in this direction make him almost as well known as Marshal Farnan.

For 12 or 13 terms has Mr. Sendelbach been mayor of Marsh Market Space. It all came about in the old days when "Hack" Quinn was in his political glory. "Hack," as a reward of service, used to hand little jobs around and he desired to reward Sendelbach with one, but there were no jobs left. So he just made him mayor of Marsh Market Space, and since anything that the late Mr. Quinn gave away was as good as an irredeemable ground rent, Fritz has held on ever since.

Mayor Sendelbach has three occupations in life—making and selling harness, shaking hands and telling funny stories. His harness business, while it is extensive, cannot equal his story-telling activities. Dashing into a place where a constituent has his foot on the third rail and his elbow on the mahogany, he reels off a string of funny stories that leaves the victim gasping for breath. His Honor has a record of four fresh stories, each approximating 100 words, a minute.

For years, when not telling funny stories, Mayor Sendelbach has advocated a work-horse parade and bragged about the Booth Fountain on the Space. So proud was he of that fountain that when it was first installed he hired a man to count the horses that drank from it, paying the tallyman four cigars, his lunch, a dozen and a half beers and a ticket to the ball game. He was rewarded by learning that nearly 4,000 horses drank from the fountain, although it is possible that the man who counted them had his imagination swell in proportion to his gratitude.

As for the work-horse parade, Mr. Sendelbach is just now feeling somewhat aggrieved. For nine years he had been advocating just such a thing and now the Animal Refuge Association comes along and, taking all the glory away from him, has arranged it and will have it on May 30. Mr. Sendelbach, instead of being the marshal of the procession, with a gaudy sash over his shoulder, will be only a judge of the entries.

Being chummy in spirit, the Mayor of Marsh Market Space naturally belongs to many associations. Among them are the Merchants and Manufacturers' Association, whose grave meetings he occasionally livens up; the Central Business Men's Association, the Society for the Prevention of Cruelty to Animals, the Animal Refuge Association and Company Q, an aggregation of malt destroyers. He also is a subscriber to the German Orphan Asylum and the German Aged People's Home.

CHUCK CONNORS HAS NOTHING ON FRANK.

The Mayor of Chinatown is Frank Kanne, who pushed Der Doo off the throne just after the fire. Mr. Kanne is the proprietor and presiding officer of a place of cheer, and, until he arrived in the neighborhood, Der Doo, who is a prominent Chinese reformer, fatuously entertained the belief that he was the boss of Chinatown.

[illegible] way to them and just as wisely moved across the alley. From that time on he became the mayor of Chinatown, for he was gladsomely proclaimed and he will be the mayor until the end of his span of life.

"The Chinks are still deluded into thinking that Der Doo is mayor," says Frank, "but that makes no difference. Everybody says I'm the mayor and I guess they ought to know."

Mayor Kanne is an ardent art collector and has many beautiful pictures hanging on the walls. He spares no trouble or expense in adding to his collection, and he has been known to journey as far away as Greene street and to pay as much as $1.99 for some gem of art.

Besides being mayor of Chinatown he is a member of the Elks, the Eagles and the Moose, in all of which he is popular.

Another mayor is Francis L. Abbott, mayor of Falls road, where he was born and bred. For years he has held his office, having quite a strong Irish constituency and though a few Germans once tried to displace him and put in a man of their own, they were wholly unsuccessful.

Mr. Abbott bricklays and contracts for a living, but when not earning his bread by his manual efforts he spends the time mixing with the people of his neighborhood. He is a great friend of Mayor Kanne, with whom he frequently consults on matters of grave governmental import.

SNAKE HOLLOW'S CHIEF MAGISTRATE.

"Hughy" Graham is the Mayor of Snake Hollow, being the most widely-known citizen in the southwestern end of the city. He keeps an establishment at Frederick avenue and Payson street and to his polished mahogany come the leaders of the neighborhood. In addition to presiding over his section, he renders great and efficient aid in the direction of the destinies of the Democratic party in that end of town.

So much for the mayors, but it's different with John A. Hobman. Instead of bearing the somewhat humble title of mayor, he is Prince John the First, Last and All the Time, reigning Grand Duke of Richmond Market, Baron of Howard Street and Dean of the Tapsters. In addition, he is the honorary colonel of the Fifth Regiment and temporal and spiritual adviser of the Naval Brigade. Yet these dignities are not burdensome to him. There is nobody in town more compliacent than he.

Mr. Hobman has lived in the neighborhood of Richmond Market nearly 65 years, and he is now the oldest voter in the Eleventh ward. Never has he voted away from home. He was not born in the neighborhood in which he lives but he moved there at a tender age. First he kept a tinshop, then a grocery and finally a restaurant, which he still makes cheerful, with the Crown Prince Eddie, son and heir apparent, to assist.

Not only is Mr. Hobman exceedingly well liked by the market people [illegible] who [illegible] near his place, but [illegible] the [illegible] numbers of [illegible]

Baltimore Has A Real Feline Dramatic Artist

NINETY-FIRST BIRTHDAY — Dr. Leander M. Zimmerman (left), founder and pastor emeritus of Christ Lutheran Church, Charles and Hill streets, was honored at a birthday luncheon yesterday by 21 council representatives of the church and their wives. Dr. Zimmerman served as active pastor for 38 years, becoming pastor emeritus in April, 1925. Shown with him is Dr. John L. Deaton, present pastor.

nd Saturday night 'til

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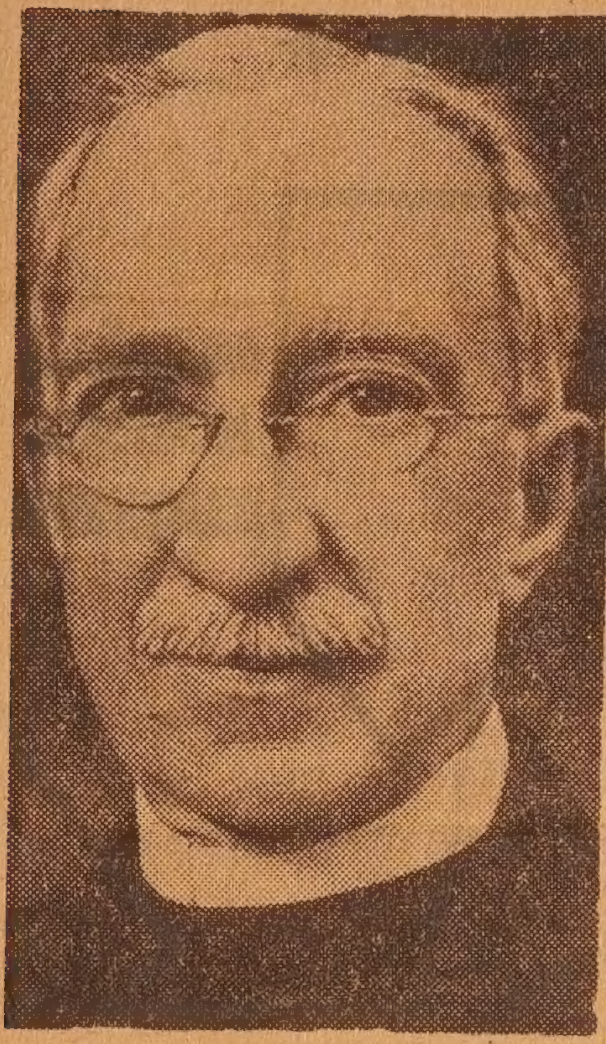
is 34.50

Preacher



For the fifty-fourth consecutive year the Rev. Dr. L. M. Zimmerman (above) will preach the Thanksgiving Day sermon at 10.30 A. M. tomorrow in Christ Lutheran Church, Charles and Hill streets, where he now serves as pastor emeritus.

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BALTIMORE'S
MORTGAGE
HEADQUARTERS

VERS · SINCE 1880

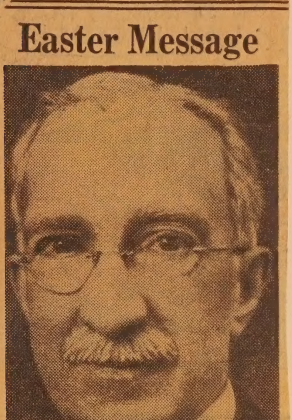
SAVINGS BANK

more

ard and Saratoga Streets

ces...One near you

Easter Message



V. L. M. ZIMMERMAN, D. D.
Pastor Emeritus of
Christ Lutheran Church

aster is life made over. Leaves, g served their purpose, fade all from the tree in the au- But the tree does not die. n spring comes a new crop of s appear. The tree is made Eastertime points to a new It has a background of years centuries which we should be- and live. More people need o to sleep with a prayer in hearts—and go to work with ng of praise upon their lips! n Christ comes into our lives lives in our hearts, then we learn how to live together, not as individuals, but as nations."

THIMBLE

–Starring

By Seg

When the Bee Stung Mother

A young boy was once asked how long he had known his Saviour, and if he knew that all his sins were forgiven.

"O, yes," he replied; "I know that they are all forgiven; I am sure of that."

"When did you first come to know and understand that?" asked the minister.

"When the bee stung mother," said the boy quickly.

"When the bee stung mother? Tell me what you mean, my boy."

"Sir," said the boy, "I have a mother, who for some years told me what Jesus had done for me; but I never really understood and realized how He had taken my place, and died in my stead, until one summer's afternoon, when playing at the door of our cottage. Mother was ironing in the kitchen, at the door, with her sleeves turned up upon her arms. Suddenly, whilst I was playing around the doorstep, a large and much-excited bee came buzzing round and round my head. It no doubt had been hurt, and seemed determined to sting. I was frightened, and tried once or twice to flap it away with my handkerchief; but round my head it came, closer [illegible]

time. At last, in despair, I ran towards mother, who had been watching my efforts to free myself from my opponent; and with a cry I hid myself under her long white apron; with motherly care she put her arms around me.

"This was hardly done, when the bee stung her deeply. She felt the sting sharply, but a thought struck her which was the means of my salvation. She said, 'You may come out now; mother has received the sting. It cannot hurt you now. Its sting is in mother's arm. It has only one sting!' Sorrowful for my mother, I looked at the sting. She well applied the lesson, explaining to me how it was a picture of what for long she had told me, about Jesus having taken my place, and been punished in my stead.

"I had learned and often repeated that very verse, 'By His stripes we are healed,' but I never understood until then, with the bee sting before me, that it was just a picture of what Jesus had permitted to be done to Himself—to be punished instead of us, who deserved to be punished; and how, *if we claimed* the fact that he had taken our place and been punished in our stead, we could not be punished.

"Then it was that my own helplessness to save myself dawned upon me. I began to depend on Jesus to save me, to lean only upon Christ, whose deep interest causes His kind eyes to be riveted upon me and you all day long. Then I realized that if I *did* actually put my dependence upon Him and turned the whole matter definitely over into His hands, that He would certainly see that I was saved and I would be allowed to enter heaven

"I began to depend upon the Lord Jesus Christ alone, to save me—to lean only upon Him, in that HE was the ONE who was wounded for MY transgressions, bruised for MY iniquities, and by HIS stripes I am healed.

"So, dear reader, if you have sought to realize the assurance of your soul's salvation, the forgiveness of your sins, let me suggest that you write your Own name below, where the word MY occurs:

He was wounded for

_____

transgressions,

He was bruised for

_____

iniquities,

The chastisement of

_____

peace was upon Him,

and with His stripes

_____

is healed.

_____

like a sheep has gone astray,

_____

has turned to his own way, and the Lord hath laid on Him all the iniquity of

_____

Isaiah 53: 5-6.

"That moment of realization! I shall never forget it. It was all so clear. I saw and understood for the first time what mother had for long taught me."

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12

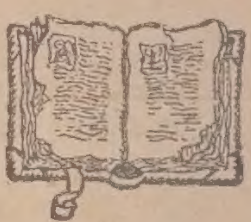
"Children of God; heirs and joint-heirs with Christ, that we may be glorified together." Romans 8:16-17

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3-16

"Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24

"My sheep hear my voice, and I know them, and they follow me." John 10:27

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." I John 5:13



THE MARYLAND TRACT SOCIETY

Thy life was given for me

What have I given for Thee?

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Out of gratitude for what Thou hast given for me, I shall do my best:

To attend regularly Services of Worship during Lent and throughout the year.

To practice private devotions daily.

To invite others to come with me to Church.

To try and win at least one new member for the Church and Sunday School.

To cooperate with my fellow workers and the Church.

O let my life be given,
My years for Thee be spent.

* * *

Thou gav'st Thyself for me,
I give myself to Thee.

THIS LITTLE CARD

IS PRESENTED

TO

IN RECOGNITION OF THE

RESPONSIBILITIES WHICH HAVE

BEEN ACCEPTED AS

A MEMBER OF

CHRIST LUTHERAN CHURCH

* * *

Our congregation asks you to keep the message of the card before you. Use the little card as a bookmark in your Bible or lesson book. Above all, read it and follow it.

Some Ought-to-be-Known Symbols and Terms of The Church

For Parish Distribution and
Older S. S. Classes

By REV. WILLIAM GALPIN

4c each; 50 or more, 42c a dozen

The Parish Printery, Muskegon, Mich.

FORTY-FIRST EDITION

Sister Carrie Taylor.

Dr Zimmerman

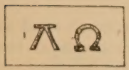
112 WEST 34th STREET, NEW YORK
BROADWAY

OUGHT-TO-BE-KNOWN SYMBOLS

AGNUS DEI. In announcing Jesus as the Messiah, John the Baptist said, "Behold the Lamb of God." A lamb was also commonly sacrificed in the services of the Jewish tabernacle and temple,—this as a type of the Christ. Hence a lamb carrying the cross of triumph has from the earliest Christian period been a symbol of Christ.

ANCHOR, a symbol naturally used by early Christians to denote the confidence and perfect assurance of the Christian "amid the many storms of this mortal life." In stained glass, in carvings and in ecclesiastical embroidery, etc., it is commonly seen today.

ARCH. To denote aspiration, both of hope and personal effort, the pointed arch was from the first used in Churchly architecture. Thus it becomes a symbol of the spiritual growth we all should strive for in our religious life.



ALPHA and OMEGA. In the Book of Revelation St. John depicts Christ as calling Himself the Alpha and Omega. These are the beginning and last letters of the Greek alphabet. Thus from the earliest times the Church has made common use of these two letters in her decorations. These letters will be found in various combinations and they are a symbol of Christ.

CIRCLE. This geometrical figure has neither beginning nor end; therefore it seemed to the primitive Christians a most fitting symbol of the Deity, and from early times it has been used by the Church as an emblem of God.

THE CROWN. In Revelation ii, 10, the promise is to those who remain faithful unto death that they are to have a crown of life. Therefore the crown has long been used in the Church as a symbol of the reward which is to come to the devout and faithful Christian beyond the grave.

CROSS. This was naturally one of the most common symbols of the Christian Faith, and has so continued unto the present. It betokens both the sacrifice of Christ for us His disciples, and some of the chief virtues of a Christian character. The eight corners, two at the end of each arm, were taken to mean, for example, the eight "blesseds" with which our Savior began His sermon on the mount. And in the Greek cross (four arms of

equal dimensions) the symbolism is that in God's love for man, "The length and the breadth and the depth and the height of it are equal." The four arms of the cross, also, were considered as denoting the four points of the compass, indicating that the Gospel is to be carried to all quarters of the earth.

DOVE. This is a symbol of the Holy Ghost. When our Savior was baptized there descended upon Him from above the Holy Spirit in the form of the dove with the message from God, "This is my well beloved Son in whom I am well pleased."

THE EAGLE. A very common emblem used in the Church is that of the eagle. Lecturns are frequently formed so that the part holding the Bible is of the shape of an eagle with spreading wings. It is said that the eagle flies the highest of all birds. Thus it is taken as an emblem of inspiration.

Another use of the eagle in symbolism is to refer to St. John, as the lion refers to St. Mark, the ox to St. Luke, and the angel face to St. Matthew.

THE EGG. This is a symbol not much used at the present time, but one in common use in the early days of Christianity. It is an emblem of the Savior's resurrection from the grave. As the young chicken bursts the shell to come forth into its new life, so Christ burst the bonds of the sepulcher.

THE FISH. Jesus' first message to His twelve Apostles was, "Follow me, and I will make you fishers of men." Thus the net and the fish are oft used emblems of the obligation resting on every disciple of trying to bring others unto Christ. Another reason for the appropriateness of the fish as a Christian symbol is the fact that the letters of the Greek word for fish, "ichthus," are the initials for the phrase, "Jesus Christ, Son of God, Savior." The first letter, "i," stood for Jesus; the second letter, "ch" (made as one character in Greek alphabet) formed the initial for Christ; the third letter, "th" (also made as one character in Greek alphabet), stood for the word "theou," meaning "of God"; the fourth letter, "u," was the initial for "uios," meaning Son; and "s" was the initial for the Greek word meaning Savior.

IHS

THE I H S. This is perhaps the most common of all symbols in the Church today. It is often misunderstood. Many people will tell you that it means "I have suffered." But while it might appropriately have this meaning, it was in use

long before the English speech was known. A common interpretation is to make it mean, "Jesus, Savior of men." The "I" is the initial for the Latin word meaning Jesus; the "H" is the initial for Latin word meaning "of men"; and the "S" is the initial for the Latin word which means Savior. The original use of I H S is to derive it from the three Greek letters meaning "Jesus."

THE HAND. This is a symbol of God's Providence for mankind. It indicates that God's loving protection and guidance are ever over the affairs of this world now as they have been all during the past. Not blind fate but Divine oversight is the interpretation of the fortunes of this universe. Frequent references are found in the Bible to the "Hand of the Lord"; and very early in Christian art the hand became a symbol of the Faith.

THE KEYS. As an emblem of the ministerial authority of the Church this is the one common emblem. Its appropriateness comes from our Savior's words to Peter and later on to all the Apostles, that He would establish His Church and give unto them the keys of the kingdom of heaven.

THE LILY. Other flowers which spring up from a decaying bulb might have been used in Christian symbolism as an emblem of the resurrection. But because of its special purity the lily seems especially to have been used in early ecclesiastical art to betoken how a purer and better life comes forth from the body laid away in the grave.

THE PALM. This is, like the crown, a sign of the Christian's reward for his faith and worthy efforts, after this life is past. It betokens the sure recompense to come to us all in the end, if we have done the very best that we could do. Its origin comes from the references in Holy Scripture to the palm of victory, and also from the common custom of early times of giving palm wreaths to the victors in contests of skill.

THE PHOENIX. The ancient legend tells us of the strange bird which arose from the ashes, amid which it had been burned, unto a new life. Thus in oriental nations where this legend was believed the phoenix became an emblem of the resurrection; and from this local use the symbol passed into more common use all through the early Christian Church.

THE STAR. This is always taken as a symbol of the Redeemer's birth, and is an emblem especially appropriate for Christmastide in the Church. Its use from early Christian times signifies, of course, the bright star of the heavens which heralded forth the Messiah's coming to earth as the new born Babe.

THE TORCH. This is an emblem of Christian faithfulness both of deed and example. It signifies that our light as disciples of Christ is to so shine before men that they may be led by our good works to be worthier characters, and so glorify our Father which is in heaven. The torch or lamp does not in Churchly art refer to Christ as the light of the world. The Eucharistic Lights of the Altar have this significance.

THREE NAILS are a symbol of the crucifixion of our Savior, being emblematic of the four wounds made in His hands and feet for mankind as He was hung upon the cross. Oftentimes five crosses are used as another symbol of the crucifixion; and when used they refer to the five wounds made in the Sacred Body on the cross at Calvary; it will be remembered that in addition to the four wounds in Jesus' hands and feet from the three nails, a soldier pierced His side with a spear.

TRINITY SYMBOLS. Various emblems of the Trinity have in all Christian periods been common. The triangle is perhaps the most common. Other representations of the Father, Son, and Holy Ghost as an unity are the clover leaf in its three symmetrical branches, the three interlacing circles, the trefoil of architecture, etc.

THE VINE. This is a symbol of the Savior, who said to the disciples, "I am the Vine; ye are the branches." In another sense also it is used as a Christian symbol. It refers to the source of the wine which in its consecrated form becomes "the "the blood of our Lord Jesus Christ" as administered to the devout in the Altar Sacrament. The wheat, also, as symbolizing the bread of the Holy Communion, is often taken as an emblem of Christ. who is the "Bread of Life."

THE SHIELD. This is a symbol of the Christian's unwavering trust. It is an emblem that whatever fortune comes to us, we are of course to try and better our condition, yet to believe that all is best. The symbol takes its origin from St. Paul's description of a Christian's armor, as found in Ephesians. The protection we all need is the "shield of faith."

X P

THE CHI RHO. These two letters of the Greek alphabet, the first corresponding to the English Ch, and the second letter to the English R, form, as will readily be seen, the first three letters of the word "Christ." And this is the significance as a symbol of this very common emblem, which in various ways and combinations is used in ecclesiastical art.

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SOME OUGHT-TO-BE-KNOWN CHURCH TERMS

ALTAR, "the high," i. e., the most prominent place in the House of Worship; called also Holy Table and Lord's Table.

Made of wood, it is a symbol of our Savior's cross; when made of stone, it represents rocky Calvary. It is usually raised on three steps, to represent Father, Son, and Holy Ghost; also to teach the need of faith, hope and charity for receiving the soul benefitting of the Altar Sacrament.

ABLUTIONS, cleansing the Communion vessels; required by reverence for the consecrated elements and by Ex. xxix, 33.

ALTAR LIGHTS. Used as a symbol of Him who is "the Light of the world." Placed on Altar to represent the mysterious but real presence of Christ there revealed to us, especially in the Holy Communion. The two Eucharistic or Communion lights symbolize our Savior as human and divine.—One who can feel for us in our trials and as God will help us in them; their shining in day time teaches that spiritual life is to conquer and survive this present world.

ANTIPHONALLY, a responsive reading or singing.

ALTAR CLOTHS. FRONTAL, a cloth (usually embroidered) to cover front of Altar; this not used with rich altars. SUPERFRONTAL, a cloth hanging from top of altar (whole length) for a few inches in front; usually has embroidered symbolism.

COLLECT, a prayer collected out of Scriptural words.

COMMUNION LINEN, the cloths used for Altar Sacrament:—

1. FAIR LINEN, a white spread over Altar's top.
   Five crosses often embroidered on this to symbolize the five wounds made in our Savior's body on the cross.
2. CORPORAL, the small square cloth spread over fair linen upon which communion chalice and paten are placed.
3. PALL, a square linen cloth [made stiff by cardboard or other

material enclosed within] placed over the chalice.
The pall usually has lace around the edges.
4. CHALICE VEIL, a square of silk placed over empty chalice.
5. PURIFICATORS, napkins used in ablutions.
6. BURSE, a kind of envelope devisement (usually silk) for holding parts of communion linen.
7. COMMUNION VEIL, a lace-trimmed linen square used to veil the communion vessels after communicants have communed, as chalice veil covers chalice, etc., before communion.
Silk burse and chalice veil vary in color according to season of Church year.

CREDENCE, a shelf or table placed at the Epistle side of the Altar for holding the unconsecrated communion elements.

CHANCEL, place where Morning and Evening Prayer are said, Nave being place of congregation, as Sanctuary is Altar's place. These three parts correspond to Outer Court, Holy Place, Holy of Holies, of Jewish Tabernacle,—the arrangement as commanded by God. Symbolically this three-fold plan represents the life on earth, the life in the Intermediate State, and heavenly life. It represents also the three sacramental rites, Baptism, Confirmation, Communion, aiding us in this life.

CELEBRANT, one consecrating the Holy Communion elements.

CHOIR-STALLS, the seats provided in the chancel for the choirsters.

COMMUNION VESSELS, those used for Altar Sacrament.
1. CHALICE, the cup for holding consecrated wine.
2. PATEN, the plate from which consecrated bread is administered.
3. CRUETS, vessels on Credence for holding water and wine.
4. BREAD BOX, the Credence vessel for the Communion bread.

COLORS, the colored hangings for pulpit, etc., to teach the Gospel through the eye, as preaching does through the ear.
WHITE is a symbol of purity, and is used in seasons of the Church year relating to Jesus,—Easter, Ascension, etc.
VIOLET, the emblem of watching and fasting; used in Advent, Lent, and other times appointed as fast days.
RED, symbol of blood, indicating martyr's day; symbol also of fire and hence used in Whitsuntide.
GREEN, the common color of the Church; used for the more common seasons of Epiphanytide and Trinitytide.
BLACK, symbol of mourning; used on Good Friday.

COMMUNION RAIL, the rail separating sanctuary from chancel; called also Altar Rail or Sanctuary Rail.

CROSS-BEARER or crucifer, the one who carries the cross at head of a vested choir.

CRUCIFIX, cross containing figure of crucified Jesus; plain cross used by us to teach Savior as our Mediator in heaven.

DOSSEL, a curtain screen behind the Altar, [‡ Reredos].
EASTWARD POSITION, turning of clergy, etc., towards Altar

in Creed and other parts of the worship, a reverent custom to denote loyalty to Him who is to come (from East) to be our Judge. For same reason Christian burial is with feet toward the dawn to meet Jesus then hopefully face to face.

EPISTLE-SIDE, the left side of the Altar (as it faces the congregation) where the Epistle is read. The right side of the Altar is called the Gospel-side.

EUCHARIST, a Prayer Book term for Holy Communion; see Prayer Book, p. 554.

EXCOMMUNICATE, to debar one from communing; this as a discipline for notorious evil or scandalizing conduct.

FASTING COMMUNION, coming to commune so that first food partaken of that day is the spiritual food of the altar. This is a permissible option of the individual, not a Church law; national Churches make their special regulations: American Church has no legislation on this point.

FOOT-PACE, the elevated base on which the Altar stands.

HIGH CELEBRATION, Communion service with much ritual. In low celebration there is but little ceremonial.

LECTURN, place at which Bible lessons are read.

LITANY DESK, the Prayer Desk where the Litany is usually said.

INTROIT, hymn or anthem preceding an Eucharist.

MENSA, a marble top to an altar; many wood altars have such a mensa.

MINISTER, a general term for the one taking a Church service; applies to Bishop, priest, deacon, or lay-reader. Do not say preacher for rector: preaching is only a part of his work; just as inappropriate as to call him the baptizer or marrier.

POST COMMUNION, the portion of the Communion office used after communing; the part of this office unto creed is the Ante-Communion service.

PRAYER DESK, place where the minister says Morning or Evening Prayer.

RESERVATION, keeping some of the consecrated bread and wine for the sick, place of Altar where it is kept being called a Tabernacle. Reservation is not a practice of our communion, according to the Prayer Book.

RE-TABLE, an elevated shelf at back part of mensa for Altar-cross, Altar lights and flowers.

REREDOS, a screen, wood or marble, behind the Altar.

ROOD-SCREEN, a screen of open work to separate chancel from the nave; called rood screen because a rood or figure of Christ is often attached at top of screen at the center.

RUBRIC, the italicized directions in the Prayer Book for the order of services; so called from the rubrics formerly being printed in red.—Latin word for red being "ruber."

SACRISTRY, place where communion linen, communion vessels, etc., are kept.

SERVER, one serving water, etc., to celebrant of Holy Communion.

TRANSEPT, one of the shorter arms (right or left) of the cross-shaped plan on which many churches are built. The nave forms the longer or lower part of the cross in this architecture, and the Chancel and Sanctuary form the upper arm.

VESTMENTS, the robes worn by the clergy in conducting public worship. Use of sanctioned by Exodus xxviii; helpful also to a more reverent worship. The vestments used have, too, a symbolical teaching. The white of the surplice represents the purity which must mark the Christian life, while wearing the stole over shoulders indicates that all disciples are to take upon themselves the yoke of service for the Master in their daily living.

A bishop wears cassock, surplice, chimere, and stole.

A priest or deacon wears cassock, surplice, and stole.

A server wears a cassock and cotta, i. e., a shortened surplice. Some clergy wear around the cassock at the waist a girdle; this symbolizes a readiness for service.

Deacons wear stole on one shoulder only.

Many clergy wear a special cape-like vestment in celebrating the Holy Communion; this vestment is called Eucharistic Vestment.

WAFERS, a form of unleavened bread for Communion use.

Unleavened bread Scriptural (Ex. xii) and reverent in use, as it does not crumble and fall from hand of the communicant.